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FIFTH GENERAL CONFERENCE

OF THE

CHRISTIAN SOCIALIST FELLOWSHIP OF AMERICA

Held at the Second Presbyterian Church, Pittsburg, Pennsylvania, April 21-24, 1910

Deep in the very heart of the business center of the great city of Pittsburg, in and around which is "the workshop of the world," the greatest industrial district on earth, from which magnates gouge their millions and in which tens of thousands of hard-working men and their families sweat in heavy bondage and grovel in grewsome poverty, was held the Fifth General Conference of the Christian Socialist Fellowship of America, which represents what will inevitably overthrow the despotism, graft and misery that now curses every large city under capitalism.

The local comrades were very fortunate in being able to secure the Second Presbyterian church as the seat of the Conference. A more convenient location could not have been found, and its large, elegant auditorium, lecture room, etc., were entirely sufficient for the various meetings.

The account of the business sessions may be found in the Conference Minutes printed elsewhere in this paper. Suffice here to say that the disagreements were on incidental points, while the final decisions of the Conference on all fundamental matters were unanimous; and, though the discussions occasionally became quite warm enough to obviate the need of overcoats, a comradely spirit prevailed throughout and the Conference closed with no bitterness, all hearts being apparently filled with sweetness and joy over the results.

The chief accomplishment of the Conference, as far as its business sessions are concerned, were the fixing of official headquarters, the election of a Committee on By-Laws, the continuance of the relations of co-operation between the Christian Socialist Fellowship and the Christian Socialist with their relations more definitely stated, the adoption of better financial plans, the selection of an able standing Committee on Literature, which has already secured Rev. W. D. P. Bliss, one of the best fitted men in America, for the task, to furnish a series of Sunday School Lesson Comments from the Socialist viewpoint to be printed for the Fellowship in the Christian Socialist, and a series of articles on Socialism in the Bible to be written by Rev. Edward Ellis Carr and printed in the Christian Socialist, for the use of Socialist classes; the unanimous re-election of Rev. Wm. A. Ward as General Secretary and Harvey P. Moyer as General Treasurer; the election of a most excellent General Executive Committee of Twenty-five, scattered all over the United States, with one member in Canada, and the selection of Philadelphia as the place of the next General Conference.

The public program of the Conference was delightful, instructive and inspiring from first to last.

Under the leadership of Harvey P. Moyer, John Connors and a worthy choir, the singing from Moyer's Songs of Socialism was glorious. It would require a big Methodist Conference—always famous for stentorious and hearty singing—to beat us now. The grandeur and worth of these songs continually grow on all who take the pains to learn them. John Spargo's thrilling "Torch of Liberty" and other solos were excellently rendered by local singers.

The prayers of the Conference, which were numerous, were not merely formal, stilted parts of a program, but earnest, persistent, natural pleas for God's blessings on the work, on the comrades and on the churches. The spontaneity, freshness, earnestness and naturalness of the whole program was exceptional. The audience in general was continually impressed with the life, freedom, sincerity and power of our magnificent movement. There was nothing artificial, inefficient, weak or puerile apparent anywhere. The truth, love and power of a matchless, conquering world movement throbbed in every lecture, song and prayer. Faith in God, in His natural processes and in His human race blazed in every utterance. And all hearts felt the blessed sentiment: "It is good to be here."

We present to our readers in this issue the main parts of some of the addresses delivered at the Conference, and hope to furnish the others in our next number. Those who made addresses at the public meetings were as follows:

Rev. Dr. Daniel Dorchester, pastor of the Christ M. E. church, whose keen, comprehensive, courageous Address of Welcome, owing to his sudden illness, was read by his son, Rev. Daniel C. Dorchester, pastor of the Mt. Washington M. E. church, Pittsburg, put the Conference in fine spirit at the very start.

Rev. Wm. A. Ward, the General Secretary, responded to the Address of Welcome and lectured instructively and entertainingly upon "The Position of a Christian Socialist."

Rev. Dr. John L. Jackson, pastor of the First Baptist church, Sharon, Pa., thrilled and blessed the audience with a strong, melting plea for "Christian Socialism in the Pulpit," which none of his hearers could doubt means in his mind the preaching of the social revolution.

Rev. W. D. P. Bliss of the American Institute of Social Service, New York, gave a beautiful, illuminating lecture on "Liberty and Socialism," captivating his audience with his wisdom, grace and power.

Rev. Charles G. Girelius, pastor of the Bethany Presbyterian church, Williamsport, Pa., presented a delightful surprise to those who were strangers to his voice in his witty, clear, brave, forceful appeal for "Service vs. Profit," which was a relentless arraignment of the profit system and an unanswerable argument for Socialism. At the close of his address the editor of the Christian Socialist, declaring that "Comrade" Girelius was now completely "discovered" as a Socialist, presented to him in behalf of the Conference the Socialist button, which the new found Socialist promptly pinned upon his coat amidst the cheers of the audience.

Horace Mann of Buffalo, N. Y., read a careful and scholarly paper on Economics.

Mrs. [illegible] Carr, gave a helpful address on "How to Get Socialist Lectures into the Churches," detailing her remarkably successful work as Secretary of the Chicago Fellowship and closing with a masterful plea for the comrades to capture the churches for Socialism in the name of God and humanity.

Rev. A. B. Francisco, pastor of the Humboldt Park Swedenborgian church, Chicago, won the hearts and enthusiastic cheers of his audience with an able, humorous argument on "Socialism the Logic of Christianity." Many expressed a desire to hear him again.

On Sunday afternoon "the last great day of the feast," Rev. James L. Smiley, curate of the Protestant Episcopal church at Annapolis, Md., gave a charming, helpful talk on "The Confidence of a Socialist."

Prof. H. K. Dennis of New Greenwich, R. I., stirred the audience with a young man's vision of the Moloch of Capitalism and "God's Way Out of the Wilderness." He is evidently a "comer." Rev. Edward Ellis Carr, Editor of the Christian Socialist, aroused the audience to shouts, cheers and laughter by his unique, startling and impressive address, "The Bible and the Class Struggle." And the General Secretary, Rev. Wm. A. Ward, closed the Conference program with an earnest, very eloquent and encouraging plea concerning the prospects and work of the coming year.

Not one of these addresses were, like Cicero's, calculated to make the audience admire the eloquence of the speaker merely, but all were like the thunders of Demosthenes, which caused his hearers to forget him and cry, "Lead us against King Phillip!" Many a brave heart will hurl itself against the cruel tyranny of capitalism because of the wise, able speeches heard at this Conference.

One of the most notable results of the Conference at Pittsburg was the deliverance of fifteen Socialist lectures in one day in the pulpits of the city on Sunday, April 24, at the regular church services, and they were clear, uncompromising, red hot Socialist lectures, too. The list of the Sunday speakers and the churches in which they spread the revolutionary fire will be found in another column.

And last, but by no means least, three leading Ministers' Associations of Pittsburg, the Methodist, the Baptist and the United Presbyterian, were addressed on Monday morning by Rev. E. E. Carr, Rev. W. D. P. Bliss and Rev. W. A. Ward, respectively. At each of these meetings impressions were made upon many preachers, young and old, that can never be effaced.

And besides all this, the materialistic revolutionary comrades on the one hand and the [illegible] [illegible] [illegible] who attended the Conference, can no longer hold any reasonable doubt as to the complete harmony between the Christian Socialist Fellowship and the International Socialist Movement. They can no longer fairly believe that American Christian Socialism is a sort of milk-and-water kind. They know now that it is "the real thing," with the genuine revolutionary fire in its heart and the iron of the class struggle in its blood.

Welcome Address

To the Fifth General Conference of the Christian Socialist Fellowship, Held at Pittsburg, Pa., April 21-24, 1910

By Rev. Dr. Daniel Dorchester, Pastor of the Christ M. E. Church, Pittsburg

An Englishman traveling in Pennsylvania woke up one morning in a Pullman car, and observing how dark it was, asked the porter, "Is this a tunnel?" "No," was the reply, "this is Pittsburg."

Pittsburg sometimes looks like a "fuliginous chaos," but we do sometimes see the stars, and over on yonder hill they make telescopes and spectroscopes with which other people may study the heavenly bodies.

We are not a dirty folk. Pittsburgers are excellent housekeepers; they are compelled to be, for the damaging evidences of neglect become conspicuously apparent. We are doing more spring cleaning this year than usual. We are carrying the war against dirt and graft into the Common Council and with very good results. We acknowledge that "our offense is rank, it smells to heaven," but we do not despair of our city. Every thoughtful person knows that it takes a great deal of goodness as well as wealth to support great vices. Pittsburg must have immense resources of brain, brawn and character, or she could not be the greatest industrial center in the world, and probably the most generous supporter of Christianity and philanthropy.

Pittsburg is becoming increasingly mindful of her limitations and will be as enterprising and masterful in seeking a better social order as she has been in the industrial arena. Upon her broad base of industrial achievement she will build her structures and equip the agencies whereby humanity may realize its fond hopes and advance to meet a kindlier future. Because of this growing social aspiration, which becomes more evident every year, she welcomes Christian Socialism. This is what she needs most of all. She has a manhood begotten by generations of hard-fighting Scotch ancestors, developed and disciplined by fierce competitive struggle. She needs to have her industrial efficiency brought under the dominion of the Christian spirit and made as eager for service as it has been for acquisition, in a society where "all shall be for each and each for all." This may be "a far off divine event" for Pittsburg, as it doubtless is for the world, but increasingly blessed will be the people whose faces are turned in this direction.

The achievements of industrialism here have been truly magnificent. I have much respect for a system that has projected and run so successfully such gigantic industries. Herbert Spencer after a visit to the Carnegie Steel Works said that he regarded it as the greatest manifestation of human intelligence that he ever saw. But the limitations and injustice of capitalism are becoming more painfully apparent. Success is purchased at the most terrible cost, in that dearest of all coins, humanity. The social wreckage is frightful.

A Nation in Slavery

I have just received the advanced sheets of a novel which will be given to the public this next month. The scene is laid in Pittsburg. The hero of the story is a man of forceful personality, who was thrown upon his own resources as a boy, but by dint of brain and brawn won his way upward until he become the boss of the city. At the height of his popularity, when the power for which he thirsted was in his hands beyond his fondest dreams, he was stricken down with typhoid fever. When he became convalescent he sat in judgment upon himself and the system by means of which he rose to his bad eminence. May I give you the substance of his reflections?

"He knew his city. He knew that within its limits were hundreds of thousands of men and women who toiled unceasingly, unquestioningly, that they might wring out a bare existence for themselves and their children, happy if at the end they might die in their own beds and see their sons and daughters self-dependent; leaving to the next generation the heritage of the same struggle and the same hope. And he knew that over the land were other millions like those of his city—struggling always, producing always, giving to humanity the equivalent for the right and means to live, giving more than the equivalent, giving more and better than they received from the world. A brave, patient, hard-working, deserving people these—pity the man who could not feel a thrill of pride that he was one of them! Bob McAdoo suddenly knew that love of one's poeple is a distinct, definite, overmastering emotion which exalts a man and dwarfs his petty self.

"How had such things come to pass? Ah! that question he could answer, since he himself had once been a part of the system. He knew far better than did his patient, blinded people the enormous sums of money needed to fire the engines that run the nation's political machinery, and whence that corruption fund came—from those whom our 'prosperity' crowned. Had Bob not known the answer from specific instances, he could have read it in the awful rapidity with which the wealth created by this nation and the power generated by that wealth were passing into the control of that small group of modern financiers—the 'money kings.'

"A nation, a great people, was being bought—was being sold into slavery!

"And all this was wrong, in denial of the ideals of the commonwealth, in disobedience of the natural law which says, 'Let a man be measured by his value to humanity.' He would do nothing to disturb the just balance of the State; to his executive brain, organization and equilibrium were prime essentials. But there was—there must be—some means by which the injustice could be corrected, the world's happiness and the reward of effort more equitably distributed. He could not then propound the remedy. But one thing he knew—the remedy, when found, could never be applied *so long as the machinery of government remained in the power of those against whom the remedy was to apply*."

Here we have capitalism condemned out of its own mouth by a man who in expressing his own compunctious visitings, voices the social unrest and longing for a better order of things which pervades all classes of society. The great democratic movement which has been growing so rapidly in breadth and volume during the last century is making its power felt as sensibly in the industrial realm as it has in philosophy, politics and religion. This outpouring of the very soul of humanity, seeking for the fullest realization and expansion, is pulling down principalities and powers, all obstructions in fact to equality of opportunity for every man, woman and child. This movement is religious and ethical; it is political and economic; but whatever its form or name, it has a definite direction and a predestined goal. Everywhere and always its end is a State, democratically organized to serve the common good.

The Progress of Socialism

It cannot be too strongly emphasized that democracy or Socialism, which is democracy on its economic side, is not a theory or a set of theories, but a movement. It disdains the trammels that doctrinaires would impose. *Class wrangles and party conflicts are but swirling passions in a stream whose onward course is not deflected.* Imperialism in Germany has been compelled by a power it could not resist to work with Social Democracy in obtaining substantial favors for the people. "Her cities have taken over the public utility corporations; they are building workingmen's houses and encouraging cooperative associations to erect model apartment houses; they furnish emergency work during the winter months and hard times and in a hundred ways look after the poor. The cities have shifted the burden of taxation on to the well-to-do and are taxing the speculator on the profits which the growth of the community makes possible. The fear of poverty, the accidents of industry and old age are relieved by pension schemes."

Germany leads all countries in social legislation and at the same time is making giant strides toward supremacy in the markets of the world. The care she has bestowed upon her working classes and the curb she has administered to the ruinous greed and wastes of competition is receiving its natural, material reward and improving the industrial efficiency and usefulness of her people.

English liberalism maintains itself in power only by a big social program, with more definite promises of protection to the lives and interests of the masses than any party has ever made before. It is the old battle between People and Privilege, but it is being waged on a higher plane and for more substantial benefits.

Here in America, the democratic movement has had so much room for expansion, land has been so cheap, opportunities so numerous, that the necessity for such social legislation as has been achieved in Germany and for which the English Liberals are contending is only beginning to be felt.

But a Plutocracy has been growing here through all the years and getting into its hands more and more of the people's wealth. Legislation is almost wholly in the hands of "special interests" and the masses have practically no representatives in Congress as they have in the German Reichstag and in the British House of Commons. The Socialistic forces are diffused among the two great political parties and smaller political and labor organizations, without any real solidarity or leadership. They have not yet learned the value of what is known in football as "team play," how to subordinate their individual and class differences to the attainment of one practical good after another, advancing yard by yard to the desired goal. A policy like that pursued in the recent campaign in Milwaukee might put into every State legislature and into the United States Congress a contingent of Social Reformers who some day would have in their hands the balance of power as the Irish Nationalists have now in the British Parliament. A social program might be enacted that would do for the American people what has been done in Germany and is likely to be done in England.

It was a long time before the Irish were willing to submit to the discipline and make the sacrifices which were necessary before the power of united effort was gained. Their feeling was much like that of an Irishman who, one day, saw an Englishman in the streets of London, who had lost his arms and legs in the South African Boer war, and was asking aid of the passers-by. The Irishman gave him a shilling and turned away. But he went back and gave the old soldier a crown. The soldier was very much surprised at such unusual generosity and asked, "Why do you give me a shilling and a crown, when most persons give me only pennies? Do you pity me so much more?" No," said the Irishman, "it is not pity, but this is the first time I ever saw an Englishman trimmed to my liking."

The Irish and the English for a long time spent their energies in "trimming" each other, in crimination and recrimination. Now they are learning to combine for a higher common good.

The friends of the people may well emulate this wisdom. That was an excellent rule laid down by a father of the Early Church, "In necessary things, unity; in doubtful things, liberty; in all things, charity." Would it not be possible to agree on a few necessary measures which are of the most pressing importance to the people, rally around them and march with mutual, well-beseeming ranks all one way, "with malice toward none, with charity for all," giving the largest possible liberty for individual and class differences?

The people will never rise to power in this country by revolution, but by uniting upon some simple definite program by utilizing the altruistic feelings already at work in the community and transmuting them into action to satisfy some imperative need.

The Church and the Social Movement

Let us now consider the relation of the Church to this social movement and its relation to the Church. It seems a truism to say that the saving of souls involves the rescue and enrichment of human life, wherever found and in whatever condition. The precious sense of the Divine Fatherhood and our redemption by Jesus Christ, brought home to us by the Gospel, carries with it a passion for humanity and invests with a new sacredness human beings of whatever name or condition as the recipients of unlimited grace. Whenever the Church has been really stirred by the Divine Spirit, she has not kept silent and folded her arms in the presence of sin and wrong, but has cast off her slothfulness and ease, and projected her sympathies, enlarged and warmed by the love of God, into larger, freer forms of action. If there was no organization to bring the people out of their distresses she has created one and breathed into it the Spirit of Him who in His very first sermon declared that He came "to heal the broken hearted, to preach deliverance to the captives, the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" to those whom society called the lost.

If Jesus had been simply a pious preacher and expounded only such themes as were common to the priests of His day He would have been immensely popular and been proclaimed as the Messiah. It was His social message, His rebuke of those who were preying upon the people, and His unconventional friendship for those whom society called reprobates that roused the antagonism which finally crucified Him. The Church to-day is charged with the same mission that her Lord was and exposed to the same temptations. If she is careful only of her ecclesiastical preserves and spends her energies coddling her own members, if she has no social message, no righteous indignation against injustice, no helpfulness for the submerged tenth, she has no justification for existence. A church whose only concern is piety does just what the devil and all the organized deviltries of society would have her do, keep herself in a glass case of religious formalism while masses of the people go reeling to destruction. The wicked grow like a green bay tree in whose baleful branches the birds of prey and all manner of iniquities may build their nests, with none to molest or make them afraid until the outraged decency of society does what the church should have done long before.

God has always sought to work through His Church to establish righteousness in the city or State, but in these days especially, He is pouring out His Spirit upon all flesh; men are seeing visions of a larger service, a better social order, in which "all shall be for each and each for all." Men outside of the Church are espousing this cause of Social betterment with a zeal and a self-sacrifice like that which characterized the early Christians. The Divine quickening has always been experienced "in the most unexpected places." One of the influences which put fire and passion into the heart of Dwight L. Moody was the reading of the life of the Italian revolutionist, Garibaldi. Everybody who has ever read the speeches of that other Italian agitator, Mazzini, knows how they glow with real prophetic fire. There is more real love of God and humanity in them than can be found in a cartload of most sermons. The Welsh revival was kindled by a revelation of human democracy. Evan Roberts told how the revival first reached him. One evening he walked from his home down to the postoffice and on the way passed a gypsy woman, who saluted him with a "Good evening, sir." Her use of "sir" in addressing a mere miner went straight to his heart, and he asked himself why he had not said, "Good evening, madame," to the gypsy. "From that moment," said he, "I felt that my heart was full of the divine love and that I could love the whole world irrespective of color, creed or nationality."

The Church Needs the People

The main current in the stream of human progress to-day is the democratic movement, the reaching out of the people for a larger participation in the substantial benefits of advancing prosperity. *The Church must ally herself with this movement and help direct it or she must fall hopelessly behind; her salt will lose its savour and she will be despised and trodden under foot of men.* She needs the large aims and expansive activities in behalf of humanity which the struggle against social sins and injustice give. Her doctrines of the Divine Fatherhood, Christ's atoning love and salvation from sin, glow with new meaning and are clothed with tremendous practical significance when applied to the uplifting of men and women out of the horrible pit and miry clay of the slums and placing their feet on the rock of self-respecting, holy living by the grace of Christ. The Kingdom of God becomes immeasurably better worth striving for when it is discerned as the enthronement of all that exalts man and the overthrow of all that debases him.

The Church needs the people. If she lose their confidence and support she will lose the very class out of which she sprang and from whose ranks her leaders in every age have been recruited..

If she minister simply to the so-called upper classes, she will be shorn of her power, lingering for a while as a solemn respectability and then sinking into an effete superstition. But if the Church espouse the cause of the People against the inroads of Privilege, and if the People become the dominant class of the future, all that is vital and helpful in the faith of the church will rise to power and safeguard the future.

People Need the Church

The people need the Church. Society is constantly seeking some new form by which to enforce reforms and forgetting the one great essential, the individual. The most that public administration, legislation and the enforcement of law can do is to create the opportunity by which the individual may solve his own problem and work out of his life and labor their chief value. The labor problem is only one phase of the human problems: to get out of life its greatest value to the individual and to the country. Better economic conditions can touch only the outside of a man's life, they do not satisfy a thirsty soul. Karl Marx and Engles acknowledge that the economic factor has been unduly emphasized in their contentions. It is their spiritual interests that bind individuals together most firmly and mould them for the highest uses. The forces that gather themselves together for the improvement of the people become so easily demoralized and dissipated; noisy extremists get the ear of the people and the noblest enthusiasms run to waste in the scramble for material things like rivers in the desert. "The rights of man are but revolutionary and sterile without the motives and graces that Christ supplies"; without these there can be no real brotherhood and no real democracy can be established. The love of man for man owes more to the grace of the Cross than to any other influence. And no other influence can keep this love alive or preserve it from futile sentiment."

It has been well said that "Beautiful stability always means standing under the pressure of some splendid mastery. It takes two things to complete the beauty of this world of ours; it takes warm sunshine, what we might call the sun's love of the world, the sun's heart-throb, making its heat felt among all objects lying under the fervid sky, among all creatures moving through the genial atmosphere; and it takes also the very strictest kind of submission—submission absolute and unvarying on the part of everything in nature, all the way from star to atom."

In our recent national history we have had most impressive examples of the blessedness that comes from the submission of sectional and party antagonism to a higher mastery. In the late war with Spain men of various trades and professions turned away from their occupations in obedience to their country's call, men from the North and men from the South, who had fought against one another in the Civil War, stifled their animosities and marched shoulder to shoulder under a common flag against a common enemy. Then there began in this country a larger and a truer national life; we began to feel that we were no longer Northerners and Southerners, but one people, with a noble mission. Since then we have grown in dignity and power. We have larger aims and interests. We demand of our public servants a higher and broader statesmanship. Political practices that were once respectable are now despised by both parties. Our political issues are more concerned with the welfare of the whole people. We are bringing the power of the government to bear upon the predatory forces which have invaded our industrial and political life. We are turning on the light, we are cleaning house. The old party idolatry is passing and new alignments are being made to suit the larger demands of our expanding national life.

A similar broadening and purifying change is taking place in our church life. This is especially manifest as we obey the call of Christ and work together as Christians in missionary and philanthropic work. It is a significant fact that as Christians have carried the Gospel down to the slums of our cities, or as they have worked side by side amid the perils of mission fields that they have learned really to love one another and join in a fellowship of prayer and service which no rivalry can destroy. Then, too, the heathens of the Orient insist more and more upon their right to accept Christ without some of the artificial and ecclesiastical admixtures of western Christianity. The converted heathen will help us throw off some of these accretions of twenty centuries and recover a simpler, purer and diviner faith.

In obeying Christ's commands to seek and save the lost we best learn what His religion is; what is essential and what is non-essential.

With an ever-changing world and the needs of humanity ever expanding the Christian Church must constantly make new alignments and institute new methods. Years ago the English war department was considering a change of uniform. The Duke of Wellington thinking that he would get an opinion of an old soldier, asked: "If you were to fight the battle of Waterloo over again, what kind of a uniform would you like to wear?" Quick as a flash came the reply from the scarred veteran: "General, if I were going to fight it over again, I should want to go in my shirt sleeves." We must throw away some of our sectarian baggage and ecclesiastical millinery and put on Christ. It is through Him, and through Him alone, that we can conquer a world as complex and as wicked as ours.

PROFIT OR SERVICE?

Address Before the Fifth General Conference of the Christian Socialist Fellowship, Pittsburg, Pa., April 22, 1910, by Rev. Charles G. Girelius, Pastor of the Bethany Presbyterian Church, Williamsport, Pa.

If I do not acquit myself as a good Socialist should before this gathering, kindly remember that I am not to blame for the fault of being here. In matters Socialistic I am only a sophomore. I have more things to learn concerning Socialism than I have to teach. How I came to be recognized as in any sense a Socialist, I do not know. I have never professed to be a Socialist, I have never been asked to become one, I have attended but very few Socialist meetings and I have never received any Socialist literature except what I have deliberately gone after. After being neglected in that fashion, the wonder is that I am willing or privileged to slide down the Socialist cellar door or play at all in Socialism's back yard. So you see my Socialistic education is most inadequate, although I have, in my own way, given some thought and study to social problems. I am a "self-made" Socialist, as it were.

Not long ago I was asked to prepare a paper on Socialism for a gathering of ministers in the city where I am a pastor. They did not know what position I would take. I did not quite know myself, although I knew that I had some radical ideas in my system that were giving me trouble. I simply went honestly to work and told them what I thought and felt. They were somewhat interested and they called me a Socialist; but that did not surprise me. I then sent the paper to the CHRISTIAN SOCIALIST, hardly expecting that it would be accepted. Much less did I expect an invitation to address a Socialist gathering such as this. The unexpected happened; the article was accepted. I was startled. I could not quite make it out. I asked myself, "Am I actually a Socialist?" My first impulse was to rush to a glass and look for the horns and the forked tail, but I could not locate them.

So here I am to present to you a few ideas of my own—of importance or not, as you may judge—on the question whether the selfish seeking of profit or the unselfish rendering of service shall be man's determining motive for economic activity. I am deeply interested in those who work, whether with hand or brain; I feel an intense sympathy toward those who can't work; I entertain a good-natured contempt for those who will not work, and I esteem especially unfortunate those who do not have to work. I have never, therefore, been able to understand how a "gentleman of leisure" could ever become an object of envy and honor. Its the gentleman of work whom I respect.

We are told the story of a certain Mrs. Goldvein of Cripple Creek, who through a lucky strike came unexpectedly into a fortune. At once she was exalted to the dizzy rank of those who do not have to work, and soon she set up a country house near Denver, where she lived in splendid style. One day some of her old-time friends timidly ventured out to see her, and she graciously showed them everything about the place, including the poultry yard.

"What beautiful chickens!" exclaimed the visitors in true plebeian admiration.

"They are all prize fowl," carefully explained the hostess.

"And do they lay every day?" was the next question.

The hostess was shocked at the idea. "Oh, they could lay, of course," she replied; "but in our position it is not necessary for them to do so."

So much for chickens—and people—who do not have to work.

What the World Might Be

I have often gazed from out my little shell, with wonder and amazement, upon this confused, disordered, struggling existence men call the world. It is a world richly endowed with all the things that men require for the satisfaction of their physical and material needs. These satisfied, then might man untrammeled reach out after the higher satisfactions of mind and heart and soul. Men have but to do God's will, do unto others as they would have others do unto them, and work together for the common good. Fondly have I dreamed of what this world might be, if only man would set to work in all earnestness, with those titanic energies which are in his possession to make the world what it ought to be.

There are times when man shows himself at his best. Let a foreign foe threaten the state, and men of all social ranks will come together and fight as one, considering no sacrifice too great. Let an earthquake devastate a province, or flood or fire destroy a city, and men become brothers. In the work of rescue they become heroes. Here men think of nothing but the service they can render. Let a few of Satan's meaner creatures openly seek to make profit out of fire, flood or earthquake, and the rest in their righteous indignation will tear them to pieces. But when it comes to taking up the ordinary routine, constantly necessary work of life, men forget that they are comrades and brothers. They become selfish, cruel, heartless. They crush the weak and unfortunate to the wall, they take advantage of the innocent and immature, they compel women and children to eke out a scanty living by working for the strong, they deny to multitudes even the right to work, they seize the bread of the people and tax them for the right to live. Here amid the struggles of the poor are tragedies and appalling disasters, calling for the most heroic work of rescue on the part of the strong. But in the busy street and on the market place there are no deeds of chivalry. The strong heed not the cries of the weak. Here man is mindful only of that fierce, wasteful, competitive strife, that scramble after dollars, wherein the classes in possession trample under foot the weak and less favored. There seems to be something in the very spirit of trade that renders men insensible to the heroic and noble. A sordid passion has paralyzed the soul.

And yet I cannot forget what man is at his best. Therefore I hope that some day he will apply his better nature to the working out of the problems of his economic life. Shortly after the San Francisco earthquake the following lines appeared, written by Ella Wheeler Wilcox:

"God, what a world!—if man in street and mart
Felt the same kinship of the human heart,
Which makes them, in the face of flame and flood,
Rise to the meaning of true brotherhood."

The Unheroic Assertion of Self-interest

In times of peace there is always an apparent decline of patriotism, of self-sacrifice and the consecration of one's abilities and powers to the good of others. Our own age, for example, knows scarcely anything of the "spirit of '76," or of that sublime heroism that moved men, both of the North and of the South, to hurl themselves into the gigantic struggle of our Civil War for the sake of the principles in which they believed. Our own age is not an age of patriotic heroism and of deeds that crown history's pages. It is not an age when men in any large number are known to make sacrifices of life, fortune and honor for the sake of a country's welfare. Choice spirits there are indeed who are most unselfishly devoting their lives to the good of others; nevertheless, the one obtrusive fact that ever stares us in the face is the unheroic assertion of selfish interests. Men seek office, not for the sake of serving the people, but for self-enrichment. Everywhere money tampers with legislation, and often with the workings of justice. In times of peace also men seek to avoid the burden of taxation or shift it upon others, and in every way possible refuse to render the services that the nation claims of them; while some of our own most upright citizens, in their personal life, are so engrossed in their own private business that they can neither afford the time nor money for the endeavor to establish clean government. Industry itself has become an organized greed, and with shame have we been compelled to witness during the last few years the most astounding revelations of industrial and political corruption and fraud.

It is the mercenary spirit that prevails. The souls of men are dominated by dreams of mammon rather than by visions of God. A man's success is measured by the money he has, and not by the service he has rendered. Men's ideals are gilded with gold, and there is consequently a refusal to recognize the higher moral and spiritual values. Wealth rather than charity covers a multitude of sins. It is the money men are after, not the service. They labor not for the good they can do, but for the goods they can get. Competitors must be crushed to the wall, children must stand at the machine, women must wear out their lives at toil, men are exploited with no regard to their interests. But who cares? Employers of labor are not interested in men, women and children as such. They are after the things they make, the goods, the money, the profit; for only thus will business prosper. Men struggle to make money; and if bodies are crushed in the wheels, and if souls are damned in the fight, it matters not so long as the profits are secured. Even the tender years of childhood are not too sacred to be offered up to this unholy purpose. Their bodies are deformed, their characters are distorted, their souls are dwarfed, merely that factories may run and dividends be declared. Said Fielding: "If you make money your God, it will plague you like the devil."

I have often wondered how men can rest at ease with such a burden upon their conscience. Were it I who lived in luxury earned for me by the labor of children, I should hear ringing in my ears the words of the Master, "It is not the will of your Father which is in heaven, that one of these little ones should perish"; I should feel that the palace I lived in, though of marble grand and splendid, were but a dismal tomb whose walls were built of tiny skulls; I should imagine that the floors I walked upon were a mosaic of children's bones; I should turn in horror from my table loaded with dainty foods, for I could not escape the notion, horrible to contemplate, that my servants were placing before me the flesh and blood, the arms and legs and hearts of children, worn and weary, starved and haggard. This is a form of cannibalism which ought not to be.

Says Charles Wagner: "The mercenary spirit resolves everything into the single question: How much is that going to bring me? and sums up everything in a single axiom: With money you can procure anything. Following these two principles of conduct, a society may descend to a degree of infamy impossible to describe or imagine." The supreme object of human endeavor should be not money, however, but character, the cultivation and development of soul, and the making of good, true, pure, strong men and women. Material things are important only as they minister to man's higher needs. But such is not the ideal of business. The ideal of business is to make things, to accumulate money, to provide for dividends.

Business for the Common Good

In place of the commercial idea of profit we need to emphasize the humanitarian idea of service. The ordinary man of affairs will at once respond that he is not in business for the sake of charity. I would say, No, he is not, and that he ought not to be. I would say the same to the man who gains his wealth by fraud and oppression, and then builds a church or endows a college for the sake of easing his conscience. He is not in business for the sake of charity—of that sort. But he is in business for the sake of making that business contribute to the common good, for the sake of doing an honest work, for the purpose of rendering an efficient service to the community. If, as is usually true, he finds himself in a position where he simply must look out for himself or his competitor will get the best of him, then the blame rests primarily not on him, but upon the social system of which he is a part. *Some day competition will be regarded as no more sacred than the duel.* Even so, however, the greater frauds of our time are without excuse.

There is a neglected Christian ideal that accords the chief honor, not to the man in position of special privilege, not to the man who makes money, but to the man who serves. "Ye know," said Jesus, "that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister (servant); and whosoever would be first among you shall be your servant (bond servant)." Thus did Jesus completely reverse the world's standard of worth. *He is the greatest who is the most faithful servant, who does the most efficient work, and who accomplishes the greatest good for the welfare of humanity and for the advancement of the Kingdom of God.*

But this is a teaching that the Church has taught with reluctance; and naturally enough the world has received it with much greater reluctance. There has been an inclination to limit its sphere, to apply it to Sunday rather than to the week-day, and to limit it to that which in a narrow way is called religious work as opposed to secular work. In this spirit the title of "minister" has been dignified and graciously applied to the clergy. But Christ's thought concerning ministry, or service, went farther than that. His thought included all honorable secular activity, all honest human industry—His own work at the carpenter's bench.

This idea of service, or ministry, has made its way to a slight extent into certain of the so-called secular pursuits. We know how it dominates the thought of the soldier who is fighting for his country's defense; he has given his very life in response to his patriotic impulse. The representatives of one country to another are frequently called ministers; they are therefore the servants of the nation. The advisers of a king are called ministers; they are the servants of royalty. Our presidents, and in these democratic days even the kings are known as servants of the people. Various other office-holders, from the president all the way down, are also in a sort of political fiction spoken of as servants of the people. Some live up to that idea, and some do not—both in Pittsburg and elsewhere.

So far the ideal of service to the common good has but falteringly made its way into secular activity. But suppose we apply the idea to business men, bankers, manufacturers, captains of industry, corporations and trusts! This means that manufacturer and workingman, employer and employed, men in high station and in low, men with great ability and with small should altogether be regarded as servants. The workingman serves his employer, the employer serves the men, and all working together are serving the public. This means that each is primarily seeking, not private gain, profit or wage, but the good of all.

This thought, though not at all new, suggests an ideal so remote from the common life that the mere mention of it is apt to make one smile, for in business activity the idea of service has the least consideration. Here the idea of profit is foremost. Here the current sets mightily toward the dollar. Here we are engaged, not in man-making, but in money-making. Men are competitors, not co-laborers. Each must take care of himself, and the fittest—for fighting—survives. Yet the ideal I have set forth is far from original; it is the Golden Rule applied to every-day life.

Christ in Economics

The clear-cut issue, then, between the spirit of mammon and the spirit of Christ is the question whether the seeking of profit or the rendering of service shall be man's determining motive for work. Men need to learn that Christianity has something to say regarding economic activity. The idea that religion and business occupy two entirely diff realms is false. When people say, "Religion is religion, and business is business," *they consign religion to the clouds and business to the Pit.* The Rev. Alfred J. Johnson, in his article, published in the Christian Socialist for March 15, well says: "Religion is really the most practical of all matters, and should be just as much at home in our shops and offices as it is in the churches. The reconciliation of religion with economics is quite as urgent a matter as is its reconciliation with science—indeed, a good deal more urgent." I would venture to add to that by saying, That the mixing of religion with business will accomplish a great deal more for the good of humanity than the mixing of business with politics has thus far accomplished.

Business needs religion; politics needs religion; Socialism needs religion. We must impress upon the world the sacredness of that side of life which we usually call "secular." LIFE IS SACRED THROUGH AND THROUGH; in God's sight the sacred and the secular both are one—a cloth the warp and woof of which are so interwoven that you cannot separate the two without destroying the fabric itself. Separating religion from life is like separating blossoms from a tree and putting the blossoms in a vase. The blossoms die in a few days and the tree remains barren. Not the Lord's Day alone is God's, but the entire week. Not one-tenth of what we have is God's, but all we possess. Religion takes in the whole of life. A man cannot be religious in church and cease to be religious when he enters his workshop. A man cannot by acts of prayer atone for unregretted neglects of workmanship, nor by acts of charity atone for shortcomings of business integrity. Call one part of life "sacred" and the other part "secular" for the sake of convenience, if you like, but if you separate the two you destroy them both. Religion must permeate life through and through, make it all sacred, consecrate it all to God. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee; but to do justly, and to love kindness, and to walk humbly with thy God." It is a poor life indeed that gives God no place or recognition. It is but milk skimmed of its cream—if cream it ever contained.

Reform Ideas Utopian

Reform certainly is needed. The spirit of reform is indeed in the air. It is beginning to dawn upon the mind of the larger public that something must be done, or there is an end to real democracy in this country. Wealth will dominate everything, and then all industrial activity will minister only to the few. Something must be done if all are to have an equal opportunity to work out their economic salvation. The spirit of "insurgency" is abroad.

But as yet all is uncertainty. Men are struggling for better things, but they do not know what is better. They are still working for reform along the lines of competitive individualism. They would hold on to the old machinery, but make it run more smoothly. For my part I am not a stickler as to the precise method, provided the reform can be accomplished. I am concerned only that justice in the largest sense shall be done to all. But to me this whole business of trying to reform things as they are has begun to appear mightily Utopian. Nevertheless, let them hammer away, for some good is being accomplished. They say that Socialism is Utopian, and I presume it is. But the idea of attempting to fine the Standard Oil Company $29,000,000 proved to be just a little bit Utopian also. I do not see how we can make the Standard Oil Company or any other dominantly powerful corporation good with any assurance that it will stay good, so long as it is privately controlled. It is futile, it is Utopian, it is the mere placing of new wine in old bottles.

Competitive individualism is bound to lay chief emphasis upon the production of things for individual profit and not for social well-being. So long as we have competition it will always be "every man for himself." Personal interest must come first; social interest will take the second place. We preach social service. Christianity undoubtedly lays stress upon it. The Sermon on the Mount is full of it. The Church of Christ has not discarded the Golden Rule by any means, for we MENTION it often enough. *But how can men observe the Golden Rule when the one thing that stares them in the face is that ambigious brazen rule, "When you do your neighbor, do him good?"*

The Relentlessness of Competition

Our Christian business men desire for the most part to work for the good of the community. At least they want to play the game fair. The vast majority of men take no pleasure in the working of children and in the exploitation of men and women. *But they are in competition with others less scrupulous; and it is the less scrupulous who fix the standard and who set the mad pace.* If they had the spirit of the early Christian martyrs, they might see their way clear to do something desperately heroic in order to make conditions better. But most men have not quite reached that level, and we must take them as they are.

In the meantime we have been preaching to our Christian business men lofty ideals *that are not practicable to life as they find it.* The Sermon on the Mount contains precepts too lofty for men to attain. If actually in the midst of competition they seek first the Kingdom of God, and His righteousness, with any idea that a decent living is to be added to them, they are in fact likely to be woefully disappointed. Business men tell us constantly that the Golden Rule cannot be lived up to in modern business life; and they are for the most part right. But when they say that, *it is they themselves who pronounce judgment upon the whole modern capitalistic regime, and find it wanting.* With their own lips have they declared Utopian all effort to reform the capitalistic regime as such. *But if the Golden Rule cannot be applied to the modern regime, then let us have another regime.* [illegible] competitive individualism will not work better than business men tell us that it will work, then the only alternative is Socialism. The Golden Rule must destroy the rule of gold.

A few weeks ago Dr. Newell Dwight Hillis preached in Brooklyn as sturdy a sermon against social wrongs as any Hebrew prophet could have done. In that sermon occurs the following significant passage: "In these days it is being made hard for the poor to do right, and easy for them to do wrong. And why should not the rich serve the poor? The soldier dies for liberty, and he receives a living wage. So does the poor school teacher, the minister and reformer, and patriot. Why should there be no Sir Galahads in trade?

"Why are there no knights of the new chivalry in finance? The poor farmers in the west organized their independent telephone that they might the better hold their boys on the farm. Now a New York group has gotten their telephone, raised the price until the farmer no longer has the convenience, and all the farmers' sons are bitter. One of these selfish leaders writes me, hoping that I will 'lift up my voice against Socialism!' Well, who produced the bitterness on the part of these farmers and their sons? Those of us who are individualists will have a hard task indeed to neutralize the evil results and reactionary consequences of the selfish few in this country, who are involving the many noble and patriotic and high-minded bankers and merchants and editors, who have to pay the penalty for the secret, insidious, selfish lawlessness of these men who betray their country's commerce."

These words of Dr. Hillis certainly show that his heart is in the right place and that he is not afraid to speak his mind. But they carry us right back to the idea already expressed, the Utopian aspect of "insurgent" methods of improvement and the hopelessness of being able to reform the capitalistic machinery on the basis of competitive individualism.

Only a Selfish Incentive

Society is split up into classes, cliques and warring individuals; landlords and tenants, employers and employed, merchants and customers are all simply trying to get what they can out of each other, while the corporations are trying to swallow them all. They are after the dividend, the profit, the wage. The result is that bad work is being done on every hand. The employing class does not do good work, for in the struggle for success competing rivals are compelled to undo much of each other's work. Besides, so long as the first consideration must be given to profit there is ever the temptation to put out poor work wherever poor work will pay financially. *You have to watch the man who is engaged merely in money-making.* The wage-earner likewise does poor work, for in the present system there is no incentive to induce the pride and love of good work. Our system has made mere hirelings of the vast majority of industrial workers. The work is not their own; it belongs to others. They cannot, therefore, love it; they cannot be interested in it. *If the work were their own, they would work in a different spirit.* But not even a workman's job is his own, for he knows not when he shall lose it. Says Prof. Rauschenbusch: "The lowest motives for work are the desire for wages and the fear of losing them. Yet these are almost the only motives to which our system appeals." (Christianity and the Social Crisis, p. 235). Here is economic loss and moral loss, poor work on every hand, and perpetual strife between capital and labor. *There is no relief, save in some form of industrial democracy, a co-operative commonwealth, wherein all shall have the opportunity of serving the common good instead of being compelled to think first, last and always of the matter of money-getting, whether in the form of wage or dividend.*

"The man who does nothing except what he's paid
    for,
Will wonder some day what on earth he was made
    for."

When a man is prompted, whether by need or by greed, to ask always the question, "How much is it going to bring me?" he must perforce degrade every noble conception of labor, for he has discarded the thought of rendering unselfish service. With such a motive as this to govern his activity he is never going to do his best work. That which makes work valuable is interest, warmth of heart, enthusiasm, a desire to create, a concentration of mind, self-forgetfulness. But you cannot pay for these in coin. They are not on the market to be bought. The capitalist who offers nothing but cash will purchase merely routine, mechanical labor. A workman to do his best must be a consecrated workman, devoted to his task, willing to put himself into his work—but that is exactly what he is not going to do so long as he is working for an employer who treats him as a "hand" and not as a "soul," and who simply exploits him for a consideration of so much cash.

We need then to dispel that sordid atmosphere which has thus far enveloped trade and industry—its poor work, its adulterations, its bitter rivalry, its insincere advertising, its intermittent employment, all calculated to awaken fear, distrust, suspicion and mean-spirited selfishness; and in its place create an atmosphere of service, co-operation and honorable emulation. So shall we prompt men to self-forgetfulness rather than self-seeking, enable them to render a better service, give to labor a moral worth that it does not now possess, open new vistas of life and let loose the finer feelings of the heart and soul.

Individual and Social Salvation.

But it is objected that this is an individual matter, that the evils we suffer are due to individual wickedness, that we must preach to individuals that they must not sin, and that we cannot establish reform by working only for a new social order. The answer of Socialism must be that we are not to do one thing, but both. "These ye ought to have done, and not to have left the other undone." There will always be ample scope for both individualistic and Socialistic enterprise in this matter of dealing with human sin. The evils of humanity are due to two causes: First, the innate selfishness of man and his lack of love, ever prompting him to disobey God and to injure his neighbor. Secondly, those social institutions that place the upright and honest at a disadvantage and that make it unnecessarily easy for the wicked to prosper. With the innate selfishness of human nature Socialism has nothing directly to do. This is something that cannot be cured by any human organization, or directly by any change of environment; and Socialism must not pretend to do it. In fact, no righteous human institution—including Socialism itself—is possible unless there be a body of individually righteous men and women sufficiently strong to establish and maintain it. For innate selfishness and individual sin we have no certain cure but the religion of Jesus Christ. This was the first work of Christianity; hence the individualistic emphasis characteristic of Christ's own work of which we are so frequently reminded. This work must still go on even after Socialism shall have been established, for Socialism by itself will not bring the Millennium to pass. There will for a long time remain the vicious, the ignorant, the idle, who will continue their spiteful work seeking to use even the most ideal of social institutions to their own private advantage.

But while Socialism will not undertake to cure innate selfishness and individual sin, it does promise an order of things in which it will not be so difficult for the individual to do right, and where poverty, misery, inequality of opportunity and organized greed shall not receive the social sanction that they now receive. While it is true that the uplifting of humanity must be accomplished by the transformations wrought in individual lives, it is equally true that when these same individuals become numerous enough and strong enough it is then their duty to unite, co-operate, rise and destroy the institutions that deliberately foster evil, and to undertake the establishment of a social order that shall give a freer play to the nobler sentiments of honor, pride of work, a generous emulation, and an unselfish desire to serve. This is the task of Socialism; and it is a task that God commands.

"Then let us pray that come it may,
  As come it will for a' that;
That sense and worth, o'er a' the earth,
  May bear the gree, an a' that.
For a' that, and a' that,
  It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that."

Socialist Post Cards

We have in stock a quantity of three excellent Socialist Post Cards. They can be mailed with a one-cent stamp, placed in a letter, or handed out direct. Also a good thing to slip in the mail boxes of flats and apartment buildings.

One card gives Frances E. Willard's most famous remarks in favor of Socialism, another contains quotations about Socialism and Christianity by famous European Socialists, the third presents the widely approved statement of What Socialism Means which has frequently appeared in the Christian Socialist. (The last includes Collective Ownership, Private Ownership, Direct Legislation and a New System of [illegible]ey.)

These cards may be obtained for 10c per dozen, or 50c per hundred—all one kind or assorted.

The Chicago Daily Socialist

Everybody from Pittsburg west ought to take the *Chicago Daily Socialist.* Its terrific exposures of graft, its inspiring news of the Socialist movement throughout the world and its able editorials and contributed articles deserve support.

You may have the *Chicago Daily Socialist* and the Christian Socialist both a whole year for $3.00.

Both six months for $1.50.

It will help both the Christian Socialist and the *Daily* for you to send your order to us at once.

Milwaukee Socialist Paper

Every wide-awake American who can afford it should now take the Social Democratic Herald of Milwaukee to keep posted on the wonderful doings in that great Socialist city, where the Mayor, general city and county officers and a majority of the City Council are all Socialists.

The S. D. Herald, 8-page Milwaukee edition, containing all local news of moment, $1.00.

The Christian Socialist and the above both together, $1.00.

The S. D. Herald, 4-page National Edition, 50c.
With Christian Socialist, 75c.

A Crook

We are receiving samples of post cards sent to comrades advertising the sale of stock in (so-called) oil wells and giving as a (so-called) "reference" the vague name, "A Christian Socialist." No Christian Socialist would endorse so transparent a scheme to get good money by a bad method. This scheme, like nearly every stock advertisement, is most likely fraudulent, as it appears on its face. "Got any money?"—Do not send it to a Crook.

The noblest and most important work any Socialist can do is to circulate Socialist propaganda papers—especially the CHRISTIAN SOCIALIST, because it fearlessly advocates "the great identification" of true religion and true Socialism.

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It seems that the Socialist of Milwaukee also carried the county and now control the county as well as the city government.

An Appreciation

The re-election of Rev. Wm. A. Ward as General Secretary of the Christian Socialist Fellowship of America was a foregone conclusion. The heroic manner in which he came to the rescue for conscience sake at the time of the attempted abduction of the Fellowship, at his own personal loss and in spite of inducements to take the other side, and the tireless, efficient and phenomenally successful manner in which he has carried on the work of the Fellowship, doing two men's work as secretary and as field lecturer away from home, have endeared him to all who know of these things. The position is extremely difficult, owing to lack of funds to support the General Secretary in his office. So long as he must do the secretary's work while earning the support of his family as a traveling lecturer, the secretarial work must be more or less neglected. Any comrades having money to spare for the cause could not spend it better than by donating it to the Christian Socialist Fellowship.

Comrade Harvey P. Moyer was also re-elected as General Treasurer without opposition. While his work for the Fellowship is not so arduous as that of the General Secretary, not requiring his whole time, he has acquitted himself with honor and won the affection of all the comrades who know him for his ability and character.

Report on Literature

The Standing Committee of the Christian Socialist Fellowship on Literature met at the Seventh Avenue Hotel, Pittsburg, Pa., Monday at 2:30 p. m., April 25. The following members were present: W. A. Ward, W. D. P. Bliss, W. A. Prosser and E. E. Carr.

Wm. A. Prosser was elected chairman and W. A. Ward secretary.

After a general discussion of the needs of the Fellowship and the men immediately available for such work the ensuing motions were carried:

Moved by Bliss, seconded by Ward, that E. E. Carr be appointed to write and publish in the CHRISTIAN SOCIALIST a systematic course of studies on Socialism in the Bible for the use of classes, he to assume all responsibility for the same. Carried.

Moved by Carr, seconded by Ward, that W. D. P. Bliss be appointed to prepare and furnish to the CHRISTIAN SOCIALIST regular comments from the Socialist viewpoint on the International Sunday School Lessons, he to be responsible for the same. Carried. W. A. Prosser was appointed as alternate to Bliss in the preparation of the Sunday School Lesson Comments.

Moved by Bliss, seconded by Carr, that the Committee recognizes the need of a compact and comprehensive text book on Christian Socialism and that each member of the committee shall endeavor to find a suitable manuscript for such book or some person who can write it. Carried.

Moved by Ward, seconded by Carr, that the Committee encourage the preparation of pamphlets adapted to the propaganda work of the Fellowship.

Minutes approved by the Committee and signed by Chairman Prosser and Secretary Ward.

"Black Men, Strike for Liberty"

This leaflet is written to interest colored men in Socialism. Send for a bundle; 12 copies postpaid, 10c; 25 copies, 25c; 50, 40c; 100, 75c; 500, $2.50; 1,000, $4.00. Address Rev. George W. Slater, Jr., Aurora, Neb.

Greetings to the Conference

By Rev. Dr. R. Heber Newton, Rev. Dr. Charles M. Sheldon, Prof. Thomas C. Hall and Others

[These letters and many others were addressed to Mr. Carr as chairman of the Conference Committee on Program.]

Union Theological Seminary,
700 Park avenue, New York, April 9, 1910.

The Rev. E. E. Carr, Chicago, Ill.:

Dear Friend—The day dawns already upon a new social order founded upon loving justice and the simple morals of the ideal family life. And when the sun is fully risen men will rise to praise the name of the peasant carpenter of Galilee as the ultimate inspiration of the noblest chapters in the history of the long, weary struggle to see God in a redeemed humanity. May each gathering of men of good will who see the coming day hearten and enlighten thousands of those who are discouraged by their burdens or blinded by the glare of life's dusty road.

With hearty good wishes, I am yours ever,
Thomas C. Hall.

The Future Is Certain

East Hampton, Long Island, April, 1910.

Dear Mr. Carr—I wish that I were strong enough to attend the coming Congress and say a word to the younger men there gathered.

It would be a word of confident hope and sure faith. Through the years since the vision came to me of the coming commonwealth the light has grown clearer and the outlines of that coming kingdom of God have grown more distinct and real. We are hitching our wagon to a star—not a mere "star," but the central sun of our system. We are "workers together with God," co-operators with the infinite and eternal power surely making for righteousness. The future is as certain as the moral order of the universe. Competition will be ranked by co-operation and a true industrial democracy take the place of our present big business oligarchy. This is the secret of evolution. And that which is being evolved is the eternal thought and will of God, as seen by Jesus. We are His true followers in preaching the good news of Socialism, the followers of the Hebrew prophets of whom He was the chief.

The dynamics of this evolution of the co-operative commonwealth are stored in His teachings, glow in His ideals, breathe in His Spirit. Let us Christian Socialists be content to inspire the land with His vision, leaving the future to shape its own politics. The order of the Co-operative Commonwealth will grow itself around the spirit of "the Holy Communion" of the saints. Let us preach the truth in love. Yours fraternally,

R. Heber Newton.

Jesus and Social Democracy

Topeka, Kan., March 16, 1910.

Dear Brother—I was unable to accept the invitation to attend the conference at Pittsburg. I am glad to send greetings to those who are meeting together, as I believe, for the welfare of all mankind. As I understand it, a Christian Socialist simply accepts the practical teachings of Jesus as the best rule of life in the government of men. I understand his teaching is fundamental in the matter of absolute democracy, in the rubbing out of false standards and artificial caste distinctions. As I understand the teachings of Jesus in the matter of social democracy, the great brotherhood at which he aimed is not only possible but it will in the end be brought about. I am glad to have any share in the shaping of this final brotherhood of men, and so far as I understand the purpose and teaching of the Christian Socialists I am glad to be one with them in helping to establish the real kingdom of God upon the face of the earth. I send greetings to the conference and hope that in all of its deliberations it will keep instantly and constantly in mind the simple but fundamental teachings of Him who summed up all the law and the prophets in the all comprehensive comment, "Love God with all your might and your neighbor as yourself." Very cordially yours,

Charles M. Sheldon.

Must Not Leave Jesus Out

April 8, 1910.

Dear Comrades and Friends—It is going to be impossible for me to be with you at the Pittsburg conference, but my heart is there, and I wish you Godspeed.

I am firmly convinced that the little handful of Christian-Socialist preachers are the most important men in the nation to-day. Our position is that of prophets. As Dr. Rauschenbusch says, "a man with a sound religious philosophy tempered with the philosophy of Socialism is in a position to have a superior insight into the problems of to-day." We must come to our fellow Christians with the message of Socialism. We must get them to listen and to read that they may know its philosophy, especially its economic interpretation of history. This is the great intellectual contribution of Socialism to the world, and yet very few well-educated and thoughtful Christian leaders understand at all the tremendous part that economic affairs have played and do play in human life. We must hammer away on the message [illegible]t Jesus had for society; let others devote thei[illegible]ime to personal piety, we must preach social ethics. And as there comes on the growing social consciousness of Christians we must be at hand to show that a mere social Christianity will not suffice, but that remedy lies in that scientific readjustment of society which Socialism offers. On the other hand, we are vital to the Socialistic movement to show to them, as Edwin Markham says, that "Jesus was the world's supreme statesman, those who leave Him out build their house on the sand." And to quote Markham again, "Christians have failed because they left out social reform," "social reform will fail if it leaves Jesus out." We must see that the coming co-operative commonwealth does not make this mistake, but is tempered by His spirit and teachings and life. Socialism must not be retarded in its coming by a needless combat with religion. We see this, and we must preach it to our fellow Socialists. We then are the mediators, the reconcilers.

Our means of influence is all too small, our numbers far too few, but let us rally and make up in earnestness and activity what we lack in wealth and numbers. We can be confident that our names will be writ large in that coming order of society, the brotherhood of man, and this will abundantly repay our labors. Fraternally yours,

Roland D. Sawyer,
Pastoral, First Congregational Church, Ware, Mass.

Earnest expressions of regret that circumstances such as previous engagements, poor health, family conditions, etc., prevented their coming to address the Conference were received from Rt. Rev. F. S. Spalding, Bishop of Utah, Rev. Dr. Washington Gladden, the Nestor of radical Congregational ministers, Prof. Walter Rauschenbusch, Prof. Charles G. Fagnani, Rev. Alexander Irvine, Prof. E. J. Ward, J. G. Phelps-Stokes, Rev. Thos. P. Byrnes, Rev. Hiram Vrooman, Robert Hunter, Rev. Dr. Geo. R. Lunn, Hon. Carl D. Thompson, Rev. Dr. O. C. Horsman, Rev. Arthur Mercer, Rev. Dr. Alexander McGaffin, Rev. Eliot White, Rev. Dr. E. J. Helms, Rev. Charles H. Vail, Rev. George Willis Cooke, Rev. Wm. Thurston Brown, Rev. George I. Browne, and many others.

Socialism in Pittsburg Churches

One of the most notable and effective accomplishments in connection with the Pittsburg Conference was the preaching of fifteen strong sermons on Socialism in the Pittsburg churches on Sunday, April 24, at the regular services, as follows:

Rev. W. D. P. Bliss of New York at McKees Rocks M. E. Church, Rev. W. A. Prosser, pastor, in the morning, and at night in Christ M. E. Church, Rev. Dr. Daniel Dorchester, pastor.

Rev. Wm. A. Ward of St. Louis, at the English Lutheran Church, Allegheny, Rev. Dr. Leonard, pastor, in the morning, and at night in Union M. E. Church, Rev. H. D. Whitefield, pastor.

Rev. Edward Ellis Carr of Chicago at the Mt. Washington M. E. Church, Rev. D. C. Dorchester, Jr., pastor, and at the McKees Rocks M. E. Church at night.

Rev. James L. Smiley of Annapolis, Md., at the St. James' Protestant E. Church, Rev. R. E. Schults, rector, in the morning, and at night in Emanuel P. E. Church, Rev. J. Platt, rector.

Rev. A. B. Francisco of Chicago at the Providence Presbyterian Church, Rev. A. T. Schleich, pastor, in the morning, and at night in the Esplen United Presbyterian Church, Rev. D. D. Dodds, pastor.

Harvey P. Moyer of Chicago, at the Hazelwood Presbyterian Church in the morning, Rev. James D. Campbell, pastor.

Horace Mann of Buffalo, at the Observatory Hill Christian Church in the evening, Rev. W. E. Crerie, pastor.

Mrs. Ella Carr of Chicago, at the Wilkinsburg Christian Church in the morning, Rev. George W. Knepper, pastor.

Prof. H. K. Dennis of Stoneboro, Pa., in the evening at the Allegheny German M. E. Church, Rev. J. C. Guenther, pastor.

Rev. Wm. A. Prosser of McKees Rocks, Pa., at night in the Wilkinsburg Christian Church.

It was very unfortunate that a Christian Church in Allegheny and two Baptist Churches, which requested Socialist speakers Sunday night, had to be disappointed because there were not Socialist preachers enough at Conference to go around. Every Socialist minister who can do so ought to attend these Conferences and preach in the Churches. Who can estimate the influence of these fifteen Socialist lectures upon the aggregate thousands of earnest, honest, Christian auditors? The good seed has been sown, the harvest is sure.

Besides the above, Rev. W. A. Ward, Rev. W. D. P. Bliss and Rev. E. E. Carr gave Socialist addresses respectively, at the United Presbyterian, the Baptist and the Methodist Ministers' Associations on Monday morning. They also lectured in various Churches and halls in cities near Pittsburg after the Conference adjourned; while Rev. A. B. Francisco and Mrs. Ella Carr each delivered several Socialist lectures on the way to and from Conference.

Unite, Men! Unite, Men!

The above refrain of F. M. Moore's song will warm your blood and quicken your heart-throbs. It is one of the new songs in the Fifth Edition of Moyer's Songs of Socialism. You ought to have a copy right away. Your branch needs a dozen or more of them. 128 pages of words and music, price, paper cover, 15c; eight copies for $1. In beautiful crimson cloth, 25c; five for $1, twelve for $2.25.

Minutes of the Fifth General Conference of the Christian Fellowship of America

The Fifth General Conference of the Christian Socialist Fellowship of America convened at Pittsburg, Pa., at 3:15 p. m., April 21, 1910.

The meeting was called to order by the General Secretary, Rev. William A. Ward, and Prof. H. P. Moyer was elected chairman.

Horace Mann was elected secretary. The meeting opened with two musical selections, followed by prayer by Rev. William A. Prosser. After the invocation another musical selection was rendered by the assembly.

The meeting being then declared open for the transaction of business, the General Secretary announced the following committees as having been appointed by the Executive Committee, and called for reports:

1. On Conference Rules; this committee report to be the first item of business of the first session of the Conference: William A. Prosser, H. P. Moyer, Paul G. Miller.
2. On Incorporation: Horace Mann, J. B. Merrill, Jas. L. Smiley.
3. On Official Emblem: G. H. Strobell, Ohannes Varshag, J. P. Brown.

Rev. W. A. Prosser, Chairman of the Committee on Conference Rules, submitted a report.

Comrade Prosser suggested that action be postponed until the next morning owing to a question as to the constitutionality of one of the proposed rules. Comrade Carr moved the adoption of Comrade Prosser's suggestion. Carried.

Moved by Comrade Francisco that a committee of three on credentials be appointed. Carried.

Rev. J. L. Smiley, Mrs. Ella Carr and William Adams were elected.

After a recess, Rev. J. L. Smiley, Chairman of Credentials Committee, reported and the report was adopted, as follows:

Conference Roll

Dr. C. H. Reed, Toledo, O.
[illegible] W. A. Prosser, Pittsburg, Pa.
[illegible]nnor, Pittsburg, Pa.
[illegible] Womsley, Pittsburg, Pa.
[illegible]or, Pittsburg, Pa.
Mrs. Amanda C. Adams (alternate), Pittsburg, Pa.
William Adams (alternate), Pittsburg, Pa.
Rev. James L. Smiley, Baltimore, Md.
Edward N. Johnson, Philadelphia, Pa.
Harvey P. Moyer, Chicago, Ill.
Rev. A. B. Francisco, Chicago, Ill.
Rev. Edward Ellis Carr, Chicago, Ill.
Mrs. Elizabeth Moyer, Chicago, Ill.
Mrs. Ella Carr, Chicago, Ill.
Horace Mann, Buffalo, N. Y.
Mrs. J. H. Yocum, Darby, Pa.

Members of the Fellowship present and seated without vote:

Rev. W. D. P. Bliss, New York City.
Rev. Wm. A. Ward, St. Louis, Mo.
Velma Yocum, Darby, Pa.

Moved to appoint a committee on official organ. Carried. W. A. Prosser, J. L. Smiley and A. B. Francisco were elected.

Secretary Ward read that part of his annual report containing recommendations as follows:

1. The adoption of ways and means to provide funds for the proper support of the general work for the ensuing year.
2. The consideration of a more satisfactory dues system.
3. The preparation of a Model Constitution to be offered to new Centers.
4. Action in the matter of an official organ.
5. The discussion of plans and methods for the work of Centers, District Secretaries and the General Organization.
6. The changing of the time of the annual offering, fixing it at a date when other calls do not conflict as they do at the time at which the offering is placed.
7. The appointment of a special committee to take steps looking to the preparation and publication of literature adapted to the needs of this movement, such as a course of lessons for the use of Sunday Schools, a course of lessons for Centers, Locals and classes, pamphlets, text books and other literature.

Conference adjourned.

Second Day Sessions

April 22, 9:00 A. M.

Devotional exercises.

H. P. Moyer was elected Chairman for the session.

The minutes of the previous day were read and approved.

A further report of the Committee on Credentials was presented. E. E. Carr moved that the speakers on the convention program, Executive Committee and all members of the Fellowship not delegates be admitted to the deliberations of the convention without vote. This motion was concurred in by the Conference as amended upon motion of Rev. Prosser to the effect that only the members of the Fellowship present be given the privilege of voice, but not vote.

The report of Committee on Rules was read by Rev. W. A. Prosser, chairman.

Moved by Rev. Francisco that the report be received and taken up seriatum for adoption. Carried.

Moved by Comrade Smiley to adopt Section II of the report and recommit the rest of the report. Carried.

Moved by Comrade Carr to discharge the committee. Carried.

Moved by Comrade Carr to elect Comrades W. A. Prosser, H. P. Moyer and Paul G. Miller a committee to draft by-laws for the Fellowship. Carried.

Moved to suspend regular order of business and hear report of General Secretary. Carried. (See report).

Moved to adjourn until 1:45 p. m. Carried.

April 22, 1910, 1:45 P. M.

Devotional exercises.

The report of the General Secretary was then taken up and on motion of E. E. Carr was received and filed, and the General Secretary was authorized to publish it, omitting such portions as he deemed wise.

Moved that all Centers be instructed by the General Secretary to use the National Constitution for the local Center. Carried.

Moved that a committee be elected to draw a model working plan for Centers. Comrades Ward and Bliss were elected.

Moved that the annual offering be taken Oct. 1 instead of April 1. Carried.

Moved by E. E. Carr that a committee of five be appointed on Sunday School Lessons and Literature. Carried. Comrades Prosser, Bliss, Carr, Ward and Moyer were elected.

Moved that a committee of three on resolutions be appointed. Carried. Comrades Johnson, Yocum and Mrs. Moyer were elected.

Moved to elect a committee of three on emblem. Carried. Miss Womsley, Mrs. Yocum and D. S. Connor were elected.

Horace Mann, Chairman of the Committee on Articles of Incorporation, reported.

Conference adjourned.

Third Day Sessions.

April 23, 1910, 9:00 A. M.

Devotional exercises.

Comrade H. P. Moyer was elected Chairman.

The report of the Committee on Incorporation was then taken up for discussion.

Moved by Comrade Smiley that we incorporate the Christian Socialist Fellowship. Carried.

Moved by Comrade Carr that the Christian Socialist Fellowship be incorporated in Illinois with the principal office in Chicago, but that this action shall not go into effect for three months, to provide for a possible referendum. After discussion it was moved to postpone action on the matter until we hear the report of Committee on Official Organ. Carried.

Comrade Prosser then submitted the following report of the Committee on Official Organ:

"That the Committee on Official Organ recommends that in view of the mutual confidence enjoyed between the Christian Socialist Fellowship and the CHRISTIAN SOCIALIST of Chicago, a working agreement be established wherein:

"1. The said paper shall be recognized as the Official Organ of the Fellowship without the Fellowship assuming editorial or financial responsibility.

"2. That the Fellowship shall continue to do its utmost to increase the circulation of the CHRISTIAN SOCIALIST and to further its interest.

"3. That the CHRISTIAN SOCIALIST on its part agree to grant to the use of the Fellowship through its General Secretary or Executive Committee at least three columns in each issue, if needed, for the Fellowship matters, except in the Special Editions when only the Fellowship organization, object and officers need be mentioned.

(Signed) "WM. A. PROSSER,
"A. B. FRANCISCO,
"JAS. L. SMILEY."

Moved by Comrade Francisco that the report be received and recommendations adopted. Carried.

Adjourned to 1:30 p. m.

April 23, 1910, 1:30 P. M.

Devotional exercises.

The report of the Committee on Incorporation was taken up as the business before the session in regular order.

Moved by Comrade Prosser to amend the motion to incorporate in Illinois by adding a provision that the location of the National Office be referred to the approval of the entire membership. The vote on this amendment was a tie and was declared lost by the chair. The decision was appealed from and the ruling of the chair was sustained by the Conference.

The original motion was then put and carried.

At the suggestion of Dr. Bliss and the General Secretary it was moved that we go on record as being unanimous in regard to locating the National Office in Chicago, the tie vote being only as to whether the referendum should be by order of the Conference or optional under the Constitution.

Moved by Comrade Carr that we elect a committee to draw articles of incorporation under the laws of the State of Illinois. Carried.

The General Secretary, the General Treasurer, the Editor of the CHRISTIAN SOCIALIST and Comrade Francisco were elected.

Moved to suspend regular order and proceed to new business. Carried.

Mrs. Carr then extended an invitation from Chicago for the 1911 Conference.

Moved that the invitation be received and filed with the Secretary of the Conference. Carried.

Moved to refer the matter of selecting place of next Conference to the General Executive Committee.

Moved to substitute that the next General Conference be held in Philadelphia. Carried.

Moved by Comrade Prosser that the official program, the minutes approved by the Conference, signed by the presiding officer and Secretary of the Conference, together with the annual report of the General Secretary, be constituted the official report of this Conference. Carried.

Moved to adjourn until 5:00 P. M.

April 23, 1910, 5:00 P. M.

Moved to elect a program committee to arrange Philadelphia program. Carried.

Comrades Ward, Johnson, Bliss, E. E. Carr and Prosser were elected.

Comrade D. S. Connor reported for the Committee on Official Emblem as follows:

The committee recommends that the Christian Socialist Fellowship do not adopt an official button.

Respectfully submitted,
MRS. J. H. YOCUM,
MISS BESSIE M. WOMSLEY,
D. S. CONNOR.

Moved that the report be received and the committee discharged.

Moved that the design submitted by Comrade Varshag be adopted as the official emblem.

Moved to lay on the table. Carried.

Comrade Johnson reported for the Finance Committee as follows:

"The Finance Committee recommends to the convention the adoption of the suggestion in the General Secretary's report, namely: That there be an annual membership fee of $1.00; also the solicitation of yearly or monthly contributions from each member according to his ability; also that the General Treasurer be bonded for the sum of $1,000.00."

Moved to receive the report and adopt the recommendations.

Moved to amend by striking out the part referring to an annual membership fee of $1.00. Motion carried as amended.

Moved by Comrade D. S. Connor, that those who can be urged to contribute at least one per cent of their annual incomes to the Fellowship. Carried.

Comrade Carr moved the adoption of the following resolution:

"Be it resolved, that the Fifth General Conference of the Christian Socialist Fellowship of America, regretting the separation of the New York Center from the Fellowship, do hereby express our fraternal regard for the New York Center and invite them to renew their affiliation with the Christian Socialist Fellowship."

Carried.

Moved that this resolution be published in the CHRISTIAN SOCIALIST and the General Secretary send copy to the New York Center. Carried.

Moved by Horace Mann that the next General Conference meet at 3 o'clock on Thursday, April 27, 1911, the Conference to continue for four days, unless continued longer by the Conference; the first session to be devoted to devotional exercises, the appointment of a committee on credentials and the annual address of the General Secretary. Carried.

Moved that we proceed to the election of officers. Carried.

Comrade Rev. Wm. A. Ward was unanimously elected General Secretary.

Comrade Harvey P. Moyer was unanimously elected General Treasurer.

Adjourned.

April 23, 1910, 10 P. M.

The report of convass of votes for members of Executive Committee was received and the members declared elected as follows:

1.	Carl D. Thompson, Milwaukee, Wis.	12
2.	Geo. H. Strobell, Newark, N. J.	12
3.	Geo. H. Hall, St. Louis, Mo.	12
4.	J. P. Taylor, Winston-Salem, N. C.	11
5.	A. C. Alexander, Millet, Alta, Canada	11
6.	Rev. A. B. Francisco, Chicago, Ill.	11
7.	Rev. Jas. L. Smiley, Annapolis, Md.	11
8.	Rev. W. D. P. Bliss, New York, N. Y.	10
9.	Rev. Robt. Whitaker, Los Gatos, Cal.	10
10.	Rev. E. E. Carr, Chicago, Ill.	10
11.	Rev. Wm. A. Prosser, McKees Rocks, Pa.	10
12.	Hon. John B. Merrill, Toledo, O.	10
13.	Rev. E. H. H. Gates, Walnut, Kas.	10
14.	Rev. Eliot White, New York, N. Y.	10
15.	Ohannes Varshag, Denver, Colo.	9
16.	H. F. Thomas, Providence, R. I.	9
17.	Rev. Paul G. Miller, Ashtabula, O.	9
18.	Solon T. Klotz, Toledo, O.	9
19.	E. N. Johnson, Philadelphia, Pa.	9
20.	Miss Bessie M. Womsley, Pittsburg, Pa.	8
21.	Horace Mann, Buffalo, N. Y.	8
22.	Charles E. Develin, Baltimore, Md.	8
23.	S. A. Kee[illegible], Jennings, La.	7
24.	Clayton F. Woods, Santa Barbara, Cal.	7
25.	Mrs. H. P. Moyer, Chicago, Ill.	6

The Treasurer's report was read and accepted with the thanks of the Fellowship to Comrade Moyer.

A vote of thanks to the General Secretary, Comrade Ward, was also passed unanimously by a rising vote.

Adjourned.

Last Session

April 24, 1910, 5:15 P. M.

Final report of Resolutions Committee received.

"Resolved, That we, the members of the Fifth General Conference of the Christian Socialist Fellowship, assembled in Pittsburg, hereby express our gratitude for the inspiration and assurance of the address of welcome extended to this Conference by Dr. Daniel Dorchester, through Dr. Dorchester, Jr., and we extend to the former our united hope that it may be his privilege to proclaim the message of Jesus in all its fullness for many years to come.

"Resolved, That we extend our sincere thanks to the Pittsburg Comrades for their generous entertainment; to the Center and their loyal Secretary, Miss Bessie Womsley, for their hearty and constant co-operation; to the choir for their faithful and efficient assistance at all the services; to the janitor of this church for his patient, pains-taking services, and to Comrade Rev. Wm. A. Prosser for his untiring zeal in the general supervision of every arrangement necessary for the success of the convention.

"Resolved, That we express to the members of the Second Presbyterian church of Pittsburg, through its Board of Trustees, our hearty appreciation of their kindness in affording us the use of their church during this Convention.

"Resolved, That we express to the pastors and members of the various churches opened to us, our keen appreciation of the privilege accorded many of our Comrades of presenting the social message of Jesus.

"Resolved, That we thank the press of Pittsburg for all courtesies extended the Convention in the publication of programs and reports of meetings."

Moved by Comrade Carr to adopt the report. Carried.

The minutes of the preceding day and the minutes of this session were read and approved.

Moved that the Secretary of the Conference, the General Secretary and Comrade Bliss be elected a committee to edit the minutes of the Conference. Carried.

Moved that the General Secretary be authorized to correct an error in the first word of the statement of objects in the Constitution, making it "realizing" instead of "recognizing."

Adjourned.

Signed) HORACE MANN, Secretary.
HARVEY P. MOYER, Chairman.

Annual Report of the General Secretary

Presented at the Fifth General Conference of the Christian Socialist Fellowship at Pittsburg, Pa., April 22, 1910.

That the work of the past few months may be understood and the progress of the movement appreciated, it is necessary to begin this report with a statement of the status of the organization at the beginning of the fiscal year.

At that time the affairs of the Fellowship were chaotic. We had no list of members and did not know who and where they were, Mr. Long, the secretary for the previous year, having refused to turn over to his successor the lists, books, office equipment, etc., belonging to the organization. We were entirely without supplies for the same reason, and our finances were not sufficient to provide for the cost of all that were needed. This hampered the work greatly for a time.

At the Toledo Conference a year ago Eliot White was elected to the General Secretaryship and a new Constitution was adopted. Some time after the Conference Mr. Long sent out a referendum to the members of the Fellowship submitting the action of the Conference in the election of the General Secretary and the adoption of certain articles of the constitution to vote. Later, he announced that the election of Mr. White had been set aside, that he had been elected to the place and that the articles proposed by the New York Center had been adopted in the place of those adopted by the Toledo Conference.

The legality of this referendum was disputed and Will[illegible] A. Ward, Field Secretary and member of the E[illegible]tive Committee, issued a call for all Centers and members at large to report to the Secretary elected at Toledo, to recognize the Executive Committee there constituted and to sustain the action of the Toledo Conference and the Constitution there adopted, until it should be changed by a legal referendum or a subsequent convention. E. E. Carr, Editor of the CHRISTIAN SOCIALIST, and Executive Committee Member Horace Mann, Secretary of the Buffalo Center, and others advised the same course.

Comrade White decided, considering that it might appear that he was retaining an office against the wish of the members, that it would be best to resign and allow the committee to elect another Secretary, thus giving opportunity for the nomination of Mr. Long and others who might be presented. He therefore presented his resignation, which was accepted with regret, and the committee proceeded to choose his successor. J. D. [illegible]ng and Wm. A. Ward were nominated. Mr. War[illegible] was elected by a unanimous vote.

The Treasurer elected at Toledo, George H. Strobell, being too fully occupied with business matters to undertake to fill the office, resigned at this time. Harvey P. Moyer was elected by the Executive Committee to fill this place.

Reference should be made here to the announcement made by Mr. Long, stating that the Fellowship had united with the Christian Socialist League after a referendum which he sent out, submitting the matter to vote. The majority of the members did not consider Mr. Long to be the Secretary and therefore did not vote on the proposition, and that the statement was not in accord with the facts is evident from the fact that the original organization of the Fellowship is still in existence and is entirely separate from the league. After the confusion of that trying time cleared, the Fellowship remained intact.

Comrades Harvey D. Brown and Edwin Wheelock resigned from the Executive Committee soon after the Toledo Conference. The General Secretary wrote to Comrade Long asking him to state whether he considered himself to be a member of the Executive Committee. Mr. Long replied that owing to the vote on the referendum "the committee was non-existent."

The committee then declared his place vacant. The following comrades were elected to fill the three vacancies: Eliot White, George H. Strobell and Horace Mann.

Three months had been lost owing to the trouble caused by the referendum submitted by Mr. Long and the necessity of electing a new Secretary. As the last Conference was held in May and the present meeting occurs in April, the year is shortened a month. Thus we have had only eight months in which to work and this should be considered in judging the work summarized in this report.

Three matters demanded immediate attention upon which the progress of the work depended, viz., organization, finance and plans and methods. Other matters, such as the creation of literature specially adapted to our use and the bringing our work to the attention of those among whom we expect to labor, were also impo[illegible] but had to be deferred until these three cond[illegible]ons should be provided.

The first thing to be done was to make a new list of Centers and members. This was a long and difficult task owing to the fact that all the old lists were illegally withheld by Mr. Long. Reports from the Centers and statements of membership from the members at large had already been called for. This was followed up until a new list was compiled. It has not been possible to find all the members at

The General Secretary's report for the previous year showed a total of 39 Centers, but when all the information that could be secured was in, it appeared that the number of Centers in a state to be included in the total was not as great as had been supposed. In making that report, Mr. Long was not in possession of all the information which has since been gathered and did not know the exact status of some of the Centers referred to. When the canvass was completed it was found that the number of Centers in actual existence and a condition to be reported at the beginning of the year was only 18 instead of 39. These Centers did not unite with the league and were not lost as a result of the late controversy. They were not in the condition at the close of last year to be included in the report. It should be said in justice to the work of the year just closed that the loss in the number of Centers occurred before the beginning of this year's work. We began the year with 18 centers. Some of the ones referred to as lost may be revived, but they cannot be counted now.

The New York City Center united with the league. So far as the Secretary has been able to learn, this is the only Center which joined the league in compliance with the referendum proposing such action.

The Milwaukee Center withdrew at the time of the controversy. This Center did not unite with the league, but decided to become independent of all other organizations and confine its efforts to local work.

It is impossible to give exact figures representing the status of the Fellowship at the beginning of this year. The following figures give approximately the membership with which we began the year:

Centers	18
Members in Centers—	
Active	227
Associate	63
Total	290
Members at Large—	
Active	40
Associate	50
Total	90
Total Number of Members—	
Active	267
Associate	113
Total	380

New Centers have been formed at St. Louis, Mo.; Doe Run, Mo.; Leadwood, Mo.; Granite City, Ill.; Washington, D. C.; Providence, R. I.; New Kensington, Pa.; Siverly, Pa.; Darby, Pa. A Center was reported at Darby in the report for last year, but it was learned that the persons there who had been working along this line were not members of the Fellowship and had not formed a Center affiliated with this organization. They were organized and admitted to the Fellowship during the time covered by this report.

The following statement shows the membership on April 1, 1910:

	Active	Associate
Centers	27	
Members in Centers	302	132
Members at large	114	105
Total	416	237

Total, active and associate, 653.

To this might be added at least 50 active and 25 associate who are not in standing to be included with the above.

The strength of the organization can not be judged from these figures except in the light of the important fact that though the number of members is not large, they are gathered in small groups in important centers of population and scattered from Maine to California, and that the Fellowship is reaching with its influence and message a vast field.

The Fellowship lacked a working organization capable of doing effective work. The Secretary went to work immediately on this matter. District Secretaries had to be appointed, Centers instructed and other work done looking to the development of an organization for practical and aggressive work. The District Secretaries who had been previously appointed were communicated with. No reply was received from some. Others stated that they were not members of the Fellowship and some informed me that if the office involved any work they were too busy to accept appointment. It seems secretaries had been appointed without regard to their membership and without obtaining their consent. The intention in this was good, but the precedent was bad and the results corresponded. Very few of these secretaries could report any work done, though a few, notably Eliot White, James Smiley, Orvill Guptill and one or two more, had done good work.

This department needed reorganization. The rule was adopted not to appoint a man to this office unless there was reason to believe that he would make a reasonable effort to render some service, devoting some time and attention to the work as opportunities were found or could be made to advance the cause.

Twenty-two district secretaries were appointed.

DISTRICT SECRETARIES.

R. Whitaker, Los Gatos, Calif.
C. F. Nesbit, Washington, D. C.
Jas. L. Smiley, Annapolis, Md.
T. W. Woodrow, Hobart, Okla.
Paul H. Castle, Nevada, Mo.
J. C. Evert, Hillsboro, Kan.
H. I. Bryant, Cestos, Okla.
T. P. Byrnes, Erie, Pa.
Paul G. Miller, Ashtabula, Ohio.
Horace Mann, Buffalo, N. Y.
S. P. Benbrook, Lincoln, Neb.
E. H. H. Gates, Walnut, Kan.
W. H. Price, Scofield, Utah.
Thos. J. Thompson, Memphis, Tenn.
H. F. Thomas, Providence, R. I.
Roland D. Sawyer, Ward Hill, Mass.
H. A. Barton.
William Adams, Pittsburg, Pa.
T. W. Williams, Los Angeles, Calif.
A. McNintch.
J. F. Tout, El Centro, Calif.
A. C. Alexander, Millet, Alta, Canada.
W. E. S. James (about to move into Ontario, Canada).

In the past there seems to have been no clear understanding among the District Secretaries as to what was expected of them and how they were to go about the work. I do not wish to take the time in this report to explain this department of the work, as I have to the secretaries; but I wish to make this suggestion here. The secretaries would see their way to do more and therefore more would be undertaken and accomplishd, if the General Organization could appropriate a certain amount from [illegible]eral funds to cover the expenses incidenta[illegible]ir work. Those who have undertaken to prosecute this work have invariably done so at a financial loss. I think as the movement develops the receipts of a district office will cover its expenses, but at the beginning of the district work there is a deficit. The General Organization has not had sufficient funds up to the present to make such appropriation and may not for some time to come, but as soon as money is available for this purpose it should be so used.

Correspondence with the Centers was taken up, circulars issued and this department of the work pushed forward. Our work is new and plans and methods have necessarily been experimental. The earnest workers in many of the Centers have been at a loss to know just how to go about the work. The General Secretary has studied plans and methods, compared the work of the various Centers and tried out certain plans himself. This need not be entered into here, but I wish to place on record one statement. It should be understood generally, as it was among the founders of this movement, that the Fellowship has two definite lines of work. First, to enter Churches and other institutions among Christians with the message of Social Justice, explaining the teachings of Socialism and showing that the reconstructive program of Socialism must be carried out in order to establish in modern Society the principles of Christianity and make it possible for the Kingdom of God to be realized. Second, to spread the Social teachings of the Bible and teach the principles and economics of Socialism through regular meetings of the organization.

A special committee should be appointed by the Center to make a complete canvass of Churches and other organizations in the community to secure openings for meetings and lectures. The Center can then arrange to fill these places. Where the Centers have gone about this systematically and thoroughly, great results have been accomplished.

If the right work is done large audiences at the regular meetings of the Center may be secured and great good accomplished through the propaganda work done in this way. The idea is no[illegible] confine the mission exclusively to those who [illegible]mbers of churches, but working especially am[illegible] this class, to, at the same time reach as many as possible who do not attend church and many of these may be attracted to the Center meetings. To attract a large attendance, business matters should be omitted from the meetings to which the public is invited and an interesting program should be prepared for every such meeting. Music, elocution and other entertaining features are recommended to add to the interest and make the meetings attractive and enjoyable. Social features should be introduced. A committee should be appointed to arrange for the program meetings and a good program, though it may be short, presented at each meeting. It is not strange that some Centers have not been able to get people to attend. Why should they? There was nothing interesting or profitable for them after they came.

The Secretary strongly recommends the plan of two meetings each month, one for business, the other an open meeting for the public, with a good program. Transact all business at the business meeting and exclude all matters of a business nature from the program meetings. The Centers that have followed this plan have made a success of their Center meetings. The St. Louis Center furnishes a good example. They have two monthly meetings at a place which is pleasant and easily reached. The first is a business meeting and the second for propaganda. An interesting program is prepared. Recently a "Votes for Women" meeting was held. Women prominent in the suffrage movement were on the program and the Socialist position was also presented. This was followed with a temperance meeting. Temperance workers, a noted Socialist, Comrade De Lara, and the Secretary of the Center spoke. The first audience of this Center numbered about a score. The last one filled the auditorium of the Cabanne Library, where these meetings were held. This is a demonstration of the plan. The place, the advertising, the program and the conduct of the meeting are all important if success is to be achieved.